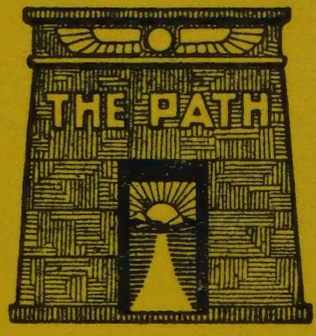
THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY



THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XXXIV—No. 5 March, 1946

William Q. Judge

April 13, 1851 — March 21, 1896

YES; *the gods are asleep for a while. But noble hearts still walk here, fighting over again the ancient fight. They seek each other, so as to be of mutual help. We will not fail them. To fail would be nothing, but to stop working for Humanity and Brotherhood would be awful. We cannot: we will not. I am content if I can see the next step in advance only. You seek* The Warrior. *He is here, somewhere. No one can find him for you. You must do that. Still He fights on. No doubt He sees you and tries to make you see Him. Still He fights on and on.*

—W.Q.J.

CONTENTS

"On High Mission Bent" 161
"Lords of Devotion" 163
The Theosophical Society 164
Theosophical Enquiry 167
The Cycle's Need 168
Incognito 172
Among Youth - Companions 175
Studies in the "Glossary" 179
The Ego in Devachan 184
Arguments on Reincarnation 185
The Path to Freedom 187
On the Lookout 192

Three Dollars per Annum *Thirty-five Cents per Copy*

Edited and Published by

THE THEOSOPHY COMPANY

245 West 33rd Street, Los Angeles (7), California, U. S. A.

Publisher's Announcements

THEOSOPHY: Established November, 1912, by Robert Crosbie. Published monthly by The Theosophy Company, at Los Angeles, California, U. S. A. This Magazine is an Independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS: No subscriptions are accepted for less than one year of 12 numbers, but subscriptions may begin with any desired number. All subscriptions, orders for single back numbers, and back volumes, bound or unbound, should be accompanied by the necessary remittance. Price $3.00 per annum; single numbers of the current volume, 35 cents each; back numbers, 50 cents each; back volumes, unbound, $5.00 each; substantially bound in library style, $7.50 each. *Volumes I and XII are out of print.*

COMMUNICATIONS: Contributions submitted for publication should be typewritten on one side of the paper only, with wide margins, and copies should be in all cases retained by the writers, as no manuscripts are returned.

CORRESPONDENCE: Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the magazine. Questions on Theosophical Philosophy and History will be replied to direct, or, if of sufficient general interest, in the pages of the magazine.

BEQUESTS AND DONATIONS: Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine when such benefactions are unencumbered and unrestricted. Donors should make their gifts to THE THEOSOPHY COMPANY, of Los Angeles, California, U. S. A., which is an incorporated association, legally empowered to receive such donations and bequests in furtherance of its objects. These objects are:

(*a*) To form the nucleus of a universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color;

(*b*) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(*c*) The investigation of the unexplained laws of nature and the psychical powers latent in man.

IMPORTANT NOTICE

LETTERS THAT HAVE HELPED ME, semicentennial edition, to appear on March 21st. Many letters and extracts have been gathered from sources that are practically inaccessible to students. These "new" letters, together with the occult tales of "Bryan Kinnavan," and the biographical notes on Mr. Judge (which have been greatly enlarged), make a third section of the book.
300 pages $3.00

Hypnotism—A Psychic Malpractice, a new pamphlet contrasting scientific theory and practice with the Theosophical teaching on Hypnotism, is now available.
28 pages (paper) $0.25

THE THEOSOPHY COMPANY
245 West 33rd Street
Los Angeles (7), California, U. S. A.

AUM

The choice fruit of a man's life should be housed in his book. It were the better if posthumous, shaken from an orchard of honours, the seeds of immortality at its core.
—BRONSON ALCOTT

THEOSOPHY

Vol. XXXIV March, 1946 No. 5

"ON HIGH MISSION BENT"

FIFTY years ago, on March 21, 1896, William Q. Judge completed twenty-one years of work for Theosophy and the Theosophical Movement, twenty-one years of the most active loyalty and devotion to the Messenger, H. P. Blavatsky, and to the objects for which she labored, and twenty-one years of unremitting effort to establish, in America and then in the world, a principle of freedom and an impulse to work for freedom for all men. That for which William Q. Judge worked was not a freedom from circumstances and conditions; it was a freedom to think the Truth, to follow the Truth, and to be the Truth. It was a freedom to know the right and to choose the right. It was above all the freedom to learn how best to serve one's fellow man, and then to devote one's life—as did W.Q.J.—to that service.

Wm. Q. Judge said of H.P.B., at her passing, and we may equally well say of him, that she (he) left the scene "on what high mission bent we know not." What we do know of that mission is true of all those which engage beings of the order of "H.P.B." and "W.Q.J."—that it has for its aim the amelioration of this dark age —a work largely secret, in the nature of things, even when done in the world. Mr. Judge has been described as "one of a band who have taken the vow of interior poverty, and whose unseen and unrecorded work is regarded as being of far more importance than exterior, visible work. The main current of such lives runs underground."

Again, to quote Mr. Judge's words on H.P.B., words, that, turned around, illuminate his own case:

> It must not be forgotten that the part played by H. P. Blavatsky can never be rightly given to the world, because it would not be understood. Her service and efforts can never be estimated, but they may be glimpsed by intuitional natures.

What better reminder could there be to present-day theosophists than the one-pointed, simple-seeming, but occultly-powerful life of William Q. Judge? For it is a reminder that all real work is done on inner planes of being, that true devotion is an attitude of mind, maintained unseen, but needing to be well sustained if any *action* is to be theosophically effective. Clearly shown by the life of Mr. Judge is the principle that no task is too small to serve as a focus for that inner devotion which is the life-giving force in the Movement, and that no activity is extensive enough to count as theosophical promulgation, if that life-force is absent from it.

A great lesson inheres, too, in the many pen-names under which Mr. Judge filled the pages of his *Path* Magazine. Robert Crosbie, who was Mr. Judge's friend and close associate for many years, has suggested that Mr. Judge used the various names "in order to conceal his identity, especially in the case of articles of occult significance intended to convey information to the earnest observant student."

The *Path* Magazine was started in 1886, when Mr. Judge was still, in the eyes of many theosophists, an insignificant figure. Certainly it was well not to publish over his own name, in those early years, powerful articles such as "Seership" and "Living the Higher Life," published in 1886 and both signed "Murdhna Joti" (*Joti* meaning "the light in the head," although Westerners could be trusted not to know that!); "Aum," the first from the pen of "Hadji - Erinn"; "Theosophical Symbolism," signed "Nilakant"; "Considerations on Magic," by "Pythagoras"; William Brehon's (*Brehon,* the Gaelic word for "judge") "Notes on the *Bhagavad-Gita,*" which began in 1887; "Mediumship," contributed by "Albertus"; "Culture of Concentration," by "Ramatirtha"; "The Three Planes of Human Life," with which "Eusebio Urban" made his first appearance, in 1888; "Theosophic Diet," a short but telling statement, which introduced "Rodriguez Undiano" to *Path* readers, also in 1888; to say nothing of the curious tales, ten told by "Bryan Kinnavan" between the years 1888 and 1893; or "The Adepts in America in 1776," published in the *Theosophist* in 1883, with the name "Ex-Asiatic" attached—the signature appended (presumably by H.P.B.) to Mr. Judge's first published article, "The Moral Law of Compensation," in the *Theosophist* of 1881.

There were a dozen other names, also, generally used but once, often created just to give variety to an issue in which Mr. Judge wrote two, three, or four articles. Most of these pen-names—all

except "Brehon," "Kinnavan," "Urban," and "Rodriguez Undiano" —were discontinued after H. P. Blavatsky's death. It was time then for Mr. Judge to emerge from his voluntary obscurity, and, henceforward, the greater number of his writings were signed with his own name.

The use of these many names is most suggestive, in juxtaposition with another fact about W.Q.J.—that he could assume a number of personalities without losing or altering his own individuality. This is implied by the statement that he passed from one life to another without devachanic rest, that is, *consciously,* and is illustrated by his own description of "borrowing" the Judge body from the child who could no longer use it. Further explanation is to be sought for in the theosophical teaching on *Manas,* the mind principle in man's nature, and about those rare souls, sometimes called "Fifth Rounders," who, at their "moment of choice"—met long in advance of that moment for the race as a whole—won free of involuntary connection (through the desire principle) with earth life, and chose a conscious existence in Spirit.

That existence knows not death nor change. The Being moves unmoved through all vicissitudes, and, whether on this or the other side of what we call life, "she, he, or it" is ***upon high mission bent.***

"Lords of Devotion"

What is human mind in its higher aspect, whence comes it, if it is not a portion of the essence—and, in some rare cases of incarnation, the *very essence*—of a higher Being: one from a higher and divine plane? Can man—a god in the animal form—be the product of Material Nature by evolution alone, even as is the animal—seeing that the intellectual potentialities of the two differ as the Sun does from the Glow-worm? And what is it that creates such difference, unless man is an animal *plus* a *living god* within his physical shell?

The mystery attached to the highly spiritual ancestors of the *divine* man (the Conscious Ego or human Soul) within the earthly man is very great. The Endowers of man with his conscious, immortal Ego, are the "Solar Angels"—whether so regarded metaphorically or literally. The esoteric name of these "Solar Angels" is, literally, the "Lords" of "persevering ceaseless devotion."

—H.P.B.

THE THEOSOPHICAL SOCIETY

WHILE it is true that the Society was organized in November, 1875, at a meeting in New York at which Col. H. S. Olcott was made presiding officer under the chairmanship of William Q. Judge, and that thereafter Col. Olcott was made President for life with H. P. Blavatsky as Corresponding Secretary, it is also the fact that the impulse and direction for such beginning came, as is asserted by the three persons named, from a body of Adepts or perfected men who have come to be called in theosophical writings the Mahatmas, the Masters, Initiates, and the like. These, H. P. Blavatsky said, told her to have the Society begun on a broad and free platform and to help Col. Olcott and all others in doing it, to the end that a definite attempt might be made to form the nucleus of a universal brotherhood through which the truth as to Man and Nature might be discovered, and toward which latter end the said Masters promised their help in messages sent to H. P. Blavatsky.

These general facts and assertions were always made from the beginning. But at the same time the Society has not and cannot as a body officially declare those beliefs, and no one is asked to assent to them, nor does dissent disqualify anyone from membership. All that is asked is adherence to Universal Brotherhood. So too, while H. P. Blavatsky, Col. Olcott, and many others firmly believe that the Society is the outer body which for this century represents the great Inner one composed of the Adepts of whom H. P. Blavatsky spoke, members are not obliged to believe it nor debarred from membership or help because they do not believe it. But it is well for all members to know in the beginning what the founder said on the subject; and she also said, claiming to speak for the Adepts, that once in every hundred years an attempt is made by them to bring to the world's attention the great and universal truths taught by all great world-religions in their beginnings; and that this Society represents the attempt made for this century.

By reading the last of the *Key to Theosophy,* written by H. P. Blavatsky, you will find on pages 304-307 what she says on the matter of the end and aim of the T. S., of its opportunity, and of

---

NOTE.—From a pamphlet entitled, "Suggestions to Branches," published by Mr. Judge as General Secretary, toward the end of 1890.—Eds. THEOSOPHY

what is needed. Certainly all that should be looked into by those who have joined the body in which she was so important a person at its founding.

Before pointing out what would lead to the failure of the real mission of the Society, it is necessary to advert to the fact that in consequence of the success of the T. S. movement a number of so-called occult societies have sprung into existence, all of them bad copies of the original, and our members should be warned against them. These spurious and misleading bodies and teachers have come up since the T. S. was founded, and a very large number of them take a part of what this Society has given out or portions of what has come out of the Eastern Occult methods and use them for their own ends. There could be no objection to promulgation of good ideas, even without any acknowledgment, provided they are correctly given. But there is a distinct objection to the presentation of a mangled and distorted portion of the information merely to back up some wild theories of their own, as many have done. Through most of them some one or other Theosophical doctrine has been partially expressed, the rest of their teachings being platitude or unverifiable, unphilosophical matter, and the trusting student has frequently to pay large sums of money to get but a bad imitation of the teaching which is all given out in Theosophical literature free of charge. It is therefore necessary to point out definitely to all members that before hurrying away from the Theosophical Society to obtain what may seem to them spiritual food from "occult" bodies, they should examine carefully the literature now before the world, to see if all that is or may be taught in these schools does not already exist in print, and if it be not merely a copy of that which has been said hundreds of times before.

The possibility of failure of the Theosophical Society lies in the following:

Dogmatism. That is, the definite statement by the Society as a body that this or that is an absolute teaching or doctrine of the Society. This has been the ruin of every organization of the kind so far formed, and this time it must be carefully guarded against. The Society was formed without distinction of creeds, and for any member to lay down the law to any other member, or to any person, as to what he should or should not accept as a belief of the T. S., is to commit a distinct breach of the contract he made on applying

to join the ranks of the body. So too, members must not abuse their individual rights, asserting that belief in any doctrine or person is necessary in order to be a member or a Theosophist.

Priesthood. The possibility of forming a priesthood in a Society as free as this one may seem almost to have no existence. Nevertheless, so strongly is superstition grounded in the natures of the present race of men (although freer than their forefathers), and so weak is our race-character, that unless constantly freed from these tendencies and reminded of the necessity of leaning on our own Higher Selves for spiritual guidance, the danger of priestcraft is always present. This can be readily seen in the fact that not a new self-styled instructor turns up without his easily finding some pupils, and nearly every Hindu that visits our shores is run after by and often receives pledges, and also money, from persons who are too weak to think for themselves. This has to be guarded against.

Materialism. By this is meant a forgetfulness, on the part of the members, of their Spiritual Selves. Of course the study of the writings of agnostics and so-called materialists is invaluable in order that the Western ways of viewing life may be known, but it should be recollected that we too easily tend to be drawn away from a study of the causes of things—the spiritual side of Nature—to mere examination of their effects. And one risks losing much of his true perceptive power, and perhaps more than he imagines, unless ever on the alert to avoid crystallization, or falling into ruts or grooves. That is a reason why the study of the ancient occult teaching is recommended.

Non-Cosmopolitanism. Many of the attempts made in the past centuries have failed because they were kept confined to the minority, or to some particular race, or to some selected stratum of society. As far as possible, the work done by each Branch should extend all over the city or locality in which it is placed, the members not failing to recollect the existence of the law in Nature of compensation—the more help given to the race necessitates a greater help in return from Nature.

These are the main causes of possible failure in the Society as a whole and in the Branches as parts. And now another warning:

In the true Spiritual Philosophy there has always been one fixed and unchanging law with regard to spiritual teaching: that it cannot be bought or sold. Hence if any member hears of a society or of a person giving occult instruction for *money* first to be paid, let

him be sure that it is "of the earth, earthy." He will not be aided by it in the long run, but only led astray; and he will form Karmic bonds to it which it may take years for him to sever. Many members who failed to take benefit by this warning, given out when the Society was first established and repeated at intervals ever since, have found by experience its truth. Besides that, it seems only just and right that members should first help the T. S. before they spend money on self-styled occult guides who wish to be paid.

The Theosophical Society is formed on such a basis that each member can think as he chooses, yet maintain a willingness to learn from and to help others. In it all members are helped to learn, and will receive what aid can be given them through its ranks, and through older members, and through the information periodically given out by the Great Order of which it is a part. Like a great mother, the Spirit of the T. S. constantly keeps watch over the members, her children, permitting them to take what they can from every source of learning—spiritual and otherwise—silently instructing them in the best methods by which to help their fellowmen, but ever watchful lest they should go too far along some of the innumerable side-paths that lead off from that most dangerous and difficult of roads, the road of the Study of the Self.

WILLIAM Q. JUDGE

THEOSOPHICAL ENQUIRY

The Theosophical Society, as a body, has no creed, as creeds are but the shells around spiritual knowledge; and Theosophy in its fruition is spiritual knowledge itself—the very essence of philosophical and theistic enquiry. The religion of the Society is an algebraical equation, in which, so long as the sign = of equality is not omitted, each member is allowed to substitute quantities of his own, which better accord with climatic and other exigencies of his native land, with the idiosyncracies of his people, or even with his own. Having no accepted creed, our Society is very ready to give and take, to learn and teach by practical experimentation, as opposed to mere passive and credulous acceptance of enforced dogma. It is willing to accept every result claimed by any of the foregoing schools or systems, that can be logically and experimentally demonstrated. Conversely, it can take nothing on mere faith, no matter by whom the demand may be made. —H.P.B.

THE CYCLE'S NEED

A New Synthesis

THE difficulty in understanding how it happens that so many good and intelligent men are bound by materialistic assumptions is resolved only through the Theosophical teaching of cycles. We live in the *Kali Yuga,* and scientists, like the rest of mankind, are subject to its inversions and distortions. In Kali Yuga, there is a shuffling, not only of caste, but of ideas, values and motives. Thus the scientists have the motives of Arjuna, but the intellectual resources of Duryodhana. Kali Yuga is a time of the greatest moral tragedy, when the laws of the Self of Matter become transposed, elevated to the moral plane, and obeyed as mandates of the Spirit.

Consider certain fundamentals of Science:

Man is an animal.

His primary needs are those of the body.

The individual is shaped solely by heredity and environment.

Selfishness is a basic dynamic in human conduct, necessary to survival.

The mind is a name for complex and obscure phenomena dependent on the brain and inseparable from it.

Material requirements must be served first; hence, physical security is the prime social objective.

These theories, or theories like them, support every scientific project for the betterment of mankind. They enter into every significant social project which has a conscious scientific character. They saturate the outlook of every educated man, weakening his intuitions and confining his aspirations. They are the false conceptions which bar the way to impartial study of the Theosophical teachings of Karma and Reincarnation.

If these ideas come to control education through the increasing authority of science, or if scientific teaching is used to rationalize the political acts of statesmen, the general effect on American institutions will be in opposition to the basic political credo of the Founders of the Republic. Few Americans of today realize the philosophic spirit which pervaded the last half of the eighteenth century, of which the first great Americans were exceptional representatives. The Founding Fathers were neither scientific materialists nor orthodox religionists, but, nearly every one, Deists or Unitarians—men convinced of the moral nature of man, and reliant on reason instead of Revelation for moral guidance.

They belonged to a generation of thinkers which had rejected dogma, but had not yet adopted materialism. Their thought had much in common with the later Robert Ingersoll, of whom a historian has said: "His ideas were very largely those of Voltaire, of Gibbon, of Hume, of Thomas Paine, of Thomas Jefferson, of Benjamin Franklin, and of a good many other of our prominent Revolutionary heroes." A dismayed clergyman of 1831 published the disturbing fact that most of the founders of our country were "infidels," and that of the first seven presidents, not one of them professed his belief in Christianity. God was not omitted from the Constitution by oversight or accident. As reported by Thompson, the secretary of the Constitutional Convention, God was deliberately voted out of the Constitution after solemn debate!

The Deists inclined to acceptance of "God in Nature" and held that man's condition after death will be determined by his life on earth. There was close relation between Deism and the political philosophy of "Natural Right," carried forward from Greek democracy, Stoicism, and Roman law. The doctrine of the inherent freedom and essential equality of human beings pervaded the thought of Revolutionary times and was established as a principle of the Government of the United States. The practical optimism of Deist ideas derived from Neoplatonic currents. The leader of the Deist movement, Lord Shaftesbury, believed in the possibility of "the elevation of the soul above itself to more universal values, the living out of the whole peculiar power of the individual by the devotion to something higher." Religion he conceived to be "a knowing one's self to be one with the great connected all of reality."

These sublime conceptions gave the declarations and documents of the Founding Fathers their moral tone and impersonal grandeur. They enabled Paine to find words for the expression of his vision of a "new order of ages" and supported Washington in his faith that the United States might become a beacon light to all the world.

If these principles are gradually replaced by the assumptions and denials of modern science, the moral foundations of the ideal of freedom will be subverted and destroyed. In recent years numerous writers have pointed to this danger, but have urged chiefly a return to Deistic conceptions or to a liberal Christianity containing similar liberal principles. Catholic polemicists claim their creed to be the "spiritual" basis for democracy, despite the contradictory evidence of all history, and other sects repeat the same argument with varying subordinate themes. So-called "reactionary" or "con-

servative" interests increasingly retain apologists to show how *laissez faire* economics is a revealed truth of liberal philosophy, and ardent believers in individual freedom like Mrs. Rose Wilder Lane strenuously attempt a revival of the convictions which led to the establishment of the Bill of Rights.

But their forces, like those of Duryodhana, are "not sufficient." While the Deist synthesis sufficed for the eighteenth century, it fails in the twentieth. Its positive doctrines are almost invariably identified with the abuses which have grown up with their distortion ("rugged individualism"), and the problems it fails to meet are precisely those which are uppermost in the modern world. Today the generalized faith of Deism in the moral nature of man must encounter the vast body of scientific theory claiming man to be an animal—a being without substantial spiritual elements in his nature, and therefore without any source of transcendental aspiration. The existence of soul is denied or ignored, and to bolster this agnosticism endless misinterpreted "facts" are arrayed in the texts of science.

The Deist infusion of ideals and sentiments cannot penetrate the intellectual armor of modern Materialism. The only hope lies in occult philosophy, with its disciplined metaphysics, providing obvious integration to all the facts of science, according to a great spiritual scheme, thus creating rational channels for the flow of moral idealism based on the teaching of the soul-nature of man. The need, obviously, is for the Theosophical Fundamentals: An impersonal God acceptable to the impartiality of scientific thought; Karma and Reincarnation as the only possible reconciliation between the idea of justice and the mishaps and inequities of life; and soul evolution as the *meaning* of human existence.

How may this need be best supplied?

There would be little value in the composition of learned treatises presenting point-by-point refutations of scientific fallacies. These would be read—if at all—only by the scholarly, by those with the least capacity for open-mindedness because of their intensive training in thought-processes with an opposite tendency. Rather, the appeal must be made to the common man, to people of average intelligence and education, whose minds are not yet wholly captured by prevailing dogmas, and whose intuitions are still free from the veils of academic intellectualism. The members of this great majority, however, have been profoundly affected by the intellectual movement toward materialism, and while their questions may arise from the spirit of soul-searching, many of their doubts and misgivings will derive from half-digested scientific conceptions. It is here

that a broad understanding of the cycle and its needs becomes of the greatest importance. It is for them that the nature of the obstacles to be overcome must be clearly understood by Theosophical students, who may, as a result, be able to present clarifying ideas that will resolve those doubts by showing the *inclusive* synthesis of the Theosophical teaching.

Students need to be able to explain *why* materialism has such a hold on the race mind, as well as to offer counter-doctrines. Our race and time suffers from a massive neurosis of unbelief and false belief. Individual recovery from neurosis is not a matter simply of seeing the truth and adopting it. We may learn from modern psychiatry that the process of liberating the sick in mind and in psychic nature from their delusions involves first of all an exposé of the pressures and biasses which produced the distorted view in the first place. Then, when a true perspective has been established, impersonal consideration of true ideas becomes possible.

We have not only to affirm the true, but also to affirm it in a way that will assist others to see *why* it is true. This is to learn *well* the doctrines of Karma and Reincarnation.

Death and the Child

Children in all countries play at death. Before the sense of personal identity comes, death cannot be seriously considered; and childhood thinks in this regard more correctly, perhaps, than self-conscious maturity. Of course, if these little ones were told, some bright morning, that a playfellow had gone away forever,—gone away to be reborn elsewhere,—there would be a very real though vague sense of loss, and much wiping of eyes with many-colored sleeves; but presently the loss would be forgotten and the playing resumed. The idea of ceasing to exist could not possibly enter a child-mind; the butterflies and birds, the flowers, the foliage, the sweet summer itself, only play at dying;—they seem to go, but they all come back again after the snow is gone. The real sorrow and fear of death arise in us only through slow accumulation of experience with doubt and pain; and these little boys and girls, being Japanese and Buddhists, will never, in any event, feel about death just as you or I do. They will find reason to fear it for somebody else's sake, but not for their own, because they will learn that they have died millions of times already, and have forgotten the trouble of it.

—Lafcadio Hearn

INCOGNITO

> Enveloped by my magic illusion I am not visible to the world; therefore the world doth not recognize me the unborn and exhaustless. For this my divine illusive power, acting through the natural qualities, is difficult to surmount, and those only can surmount it who have recourse to me alone. —*Bhagavad-Gita*

IN the realm of literature some themes never grow old. One such is the tale that conceals the hero's identity. He may be a prince brought up among peasants, a famous personage masquerading as a humble citizen, a revolutionary leader in the role of a fool, or even one who through injury has forgotten his personal identity. What child has not imagined that mayhap he was a king's son, and the truth kept from him? From myths to modern fiction, this theme has a strange nostalgic freshness. What engages the reader's attention is his intense desire to have the identity of the hero revealed to the others in the narrative; he can not wait to see their amazement when the mask is removed.

If the psychologist of materialistic bent set himself the task of ascertaining why such stories attract, he would probably pry into some cobwebbed corner of the subconscious mind (that convenient label for the source of all mental mysteries), and drag to light an imagined quirk in human consciousness. When announced, it would doubtless engender in nobler minds a feeling of revulsion, and the desire for some purer air. The Theosophist treats tenderly and respectfully any human characteristic which manifests universally in time and space, however crude or fanciful its surface appearance. He knows that just as there are innate absolute truths which never wholly disappear from men's minds, so there may be certain dramatic representations which are too deeply seated in the human heart to ever be erased, founded as they are in the facts of evolution, called in Theosophy "the drama of the soul." This very drama was *enacted* in that universally diffused institution, the Mystery Schools of antiquity. What possible foundation is there for the type of stories above mentioned?

All worlds have one supreme purpose, namely, to fashion a vehicle or body which will reflect and express the full radiance of Spirit. In the early stages of planetary development, life masquerades in myriad forms, through which only a glimmer of soul-light can penetrate. Spirit is *incognito*—unknown. Even with the

rough work completed, and the human temple erected, many ages are required for the elemental kingdoms, the servants, priests and counsellors, to learn their parts properly so that man—the Master—may be able to use the temple for its best and highest purposes.

When ready, the tabernacle is overshadowed by the wise but not yet All-Wise incarnating souls. The bodily organism, however, with its amazing powers and faculties, appears so "life"-like and intelligent of itself, that the reincarnating egos soon exchange their divine individuality for the reflected and consequently mortal I-am-I consciousness of the brain mind, and are caught fast in the web of delusion. They are then called "personalities," having donned "masks" (*personae*). As men fail to know themselves, they can see only the "magic illusion" enveloping others. They forget that the real "I am I" within each human being plays, like an actor, many parts on the stage of life, every new life on earth being analogous to a night on the stage of a theatre.

> One night the actor, or "Ego," appears as "Macbeth," the next as "Shylock," the third as "Romeo," the fourth as "Hamlet" or "King Lear," and so on, until he has run through the whole cycle of incarnations. The Ego begins his life-pilgrimage as a sprite, an "Ariel," or a "Puck"; he plays the part of a *super,* is a soldier, a servant, one of the chorus; rises then to "speaking parts," plays leading *rôles,* interspersed with insignificant parts, till he finally retires from the stage as "Prospero," the *magician.* (*The Key to Theosophy,* p. 34.)

Mankind's plight would be hopeless indeed, were it not for the presence of Great Souls who on other world-stages became constitutionally incapable of delusion. They toil without ceasing to arouse those souls who have begun to sense the illusionary nature of all sublunary life. Periodically, They lay aside Their own perfected bodies, and assuming the disguise common to the humanity of that period, labor through personal contact to wake men to an awareness of their condition of ignorance—that ignorance which imagines "the non-eternal, the impure, the evil, and that which is not soul, are, severally, eternal, pure, good and soul."

Very few glimpse the nature of these Elder Brothers, for as part of Their iconoclastic work is to unmask the hypocrisy of the civilization to which They come, They unavoidably incur the resentment of those who love their idols too well. Decades and centuries elapse before it dawns on mankind that a Great One has been among them, and they knew Him not. Even would-be Theosophists said of the latest Messenger, H.P.B., "She is very unlike what any adept or yogi we have ever heard of was supposed to be."

Yet, regarding that same personage, the faithful Damodar of India spoke thus: "Very soon after seeing her I felt that she was not what she appeared exteriorly to be. I thought she must be some great Hindu Adept who had assumed that illusionary form and was compelled to practice the illusion all over the globe."

The sincere Theosophist, as he takes his insignificant place performing humble duties in this work-a-day world—is he not also incognito? Who suspects the part he strives to play in the drama of race evolution? Who knows his inward thoughts, the hopes he nourishes, the hidden struggles and desperate choices made? He would be considered mad indeed, if he bared his heart, so far have men traveled from the Real. No, only danger lies in such revealment. The "power which the Disciple shall covet is that which shall make him appear as nothing in the eyes of men," in order that *all men* may in time become Great in the Eye of Soul. Oh, happy, happy day when the Divine Masquerade shall be over, and all men shall see each other as they truly are! To speed that day, we can take to heart these words of Mr. Judge: "The whole phantasmagoria is only a picture thrown up against the Screen of Time by the mighty magic of Prakriti (Nature). But you and I are superior to Nature. Why, then, mind these pictures?"

WISDOM WRITINGS

The very nursery tales of this generation, were the nursery tales of primeval races. They migrate from east to west, and again from west to east; now expanded into the "tale divine" of bards, now shrunk into a popular rhyme. This is an approach to that universal language which men have sought in vain. This fond reiteration of the oldest expressions of truth by the latest posterity is the most impressive proof of a common humanity. . . . To some extent, mythology is only the most ancient history and biography. So far from being false or fabulous in the common sense, it contains only enduring and essential truth, the I and you, the here and there, the now and then, being omitted. Either time or rare wisdom writes it. . . . The hidden significance of these fables which is sometimes thought to have been detected, the ethics running parallel to the poetry and history, are not so remarkable as the readiness with which they may be made to express a variety of truths. As if they were the skeletons of still older and more universal truths than any whose flesh and blood they are for the time made to wear.

—HENRY D. THOREAU

AMONG YOUTH-COMPANIONS

WELL, did you catch on any snags this morning?" Max inquired of his friend, Boyd, as they walked out of the Lodge after Theosophy School. This was Boyd's first visit to the Hall, and Max himself was quite sure, from hearing Boyd's questions in class, that there *had* been snags.

"Why, yes, I did," replied Boyd, relieved to see that he would not hurt his friend's feelings by the admission. "It's rather hard for me to see how such an association of students as U. L. T. can really operate in an effective manner without dogmas. —Not necessarily *dogmas,* but some kind of control, whereby unity of action on any given question is assured, seems necessary. How can you expect to become a power in the world, unless your members present a unified front on all major issues? It's not so much a matter of using force, or compulsion, for, if all students agree on the original teachings, there must be definite directions in them, indicating what Theosophists' actions should be in certain general situations. That's one thing that bothers me," Boyd finished, with a "glancing" invitation to Max to clear up the trouble.

"That's a very important objection," admitted Max, seriously. "Especially in these days when we all feel the necessity for *efficient* action, and the relative inadequacy of individual action, even if taken on principle. However, U. L. T. has no such method for 'efficiency,' or it would never have been started as an *association.* It has no provision for mass action, and so some might think it is out of tune with the times." Max waited a moment, to give Boyd an opportunity to express himself on the subject. His intuition served him well, for Boyd had a very definite opinion on the subject.

"I'd be very much tempted to agree with such a criticism," he said, frankly. "Seems to me that there's a danger in too much freedom for the individual, since the only effective action is through a group. Perhaps U. L. T. will survive for many years, but some day it will find that the world has moved on without it. As part of the world, and as avowedly interested in what happens to the world, in terms of the people in it, it seems like moral suicide to sit by and *do* nothing, while the world stumbles on to destruction."

"That may be," replied Max, with a mildness that took the sting out of Boyd's rather hastily-formed opinion. "That may be. But first of all, remains to prove that U. L. T. *is* doing nothing—or

rather, that its members are, for U. L. T., *as such,* could never do anything." He paused here, working his way back to the origin of the conflict. "You see, when you speak of 'moral suicide' as the outcome of U. L. T. policy, you express exactly what would be the outcome, for U. L. T., of any *other* policy. All that is necessary to prove this assertion is to examine Theosophical doctrines, and to see if they are in full agreement and consistency with the declaration of policy of U. L. T. And that has been amply demonstrated. Any establishment of dogmas, rules, or formulations for individual guidance in any situation, is opposed to the very principles of Theosophy, which, if they serve no other purpose and have no other end, work for the individual's complete freedom, and the necessity that he stand on his own feet, make his own decisions, and abide by the results flowing from them to himself and to others. An ideal of free men and free women—free in, and not from, responsibility—implies means in harmony with that end—the complete freedom accorded each one to work out his own problems in life."

"That's all very well, in theory," put in Boyd, impatiently. "But what's happening to the world, while individuals are 'making their own decisions'?"

"Is it a truism to say that what happens to the individuals, happens therefore to the world, since it is made up of individuals?" inquired Max, gently.

"In this case, it is, and a very dangerous one," replied Boyd, doggedly. "It must be admitted that most of the individuals that make up the world do not know enough to make the *right* decisions. Is that not so?"

"In a sense, yes." But Max was not one to allow himself to be cornered by generalities, and, instead, advanced one himself. "But in the theosophical sense, every decision which the individual makes by himself, is, for him, the right one, regardless of any, to us, absolute values which we may measure it by. The important thing is to get men to *think,* and when that is done, they may be safely guided (not ordered, you notice) to think on the right lines. So, ultimately, the only thing that is important is what happens to individuals. I, personally, don't give a hoot what happens to the world—when you force me to separate its destiny from that of individuals," Max finished, with a wicked gleam in his eye.

"It would still seem most sensible to restrain individuals from making any choice, until they know enough to make the right one," said Boyd, demonstrating that remarkable persistence already well-known to Max. Now Max said, heaving a sigh of relief,

"Well, we've finally come to grips with the problem. You want to educate them and *then* let them think; I want to let them think, and then educate them—if, indeed, you can separate learning to think, from education! On the face of it, your method presupposes that you have the perfect system—while you, yourself, admit that you don't know what to teach people, as you have no religion, and have so far come across no philosophy that has all the answers. On the other hand, Theosophy, which has the ultimate answers, refuses to supply particular solutions to individuals, believing, as it does, in the innate ability of every individual to use his own higher judgment, discrimination and knowledge. Theosophy has no perfect system, knowing that *no system* is the perfect one." With this, Max "rested" his case. There was no answer from his companion, for Boyd was busy with the implications of Max's words.

Finally, he said, "Well, even if I grant you that point, there still remains the problem of how a 'principled' individual is to survive in our civilization, without compromising his ideals. For instance, I don't believe in supporting the present competitive economic system. My idea of living is not complete unless, fundamentally, I am giving something, not taking it from someone else. Now, for me, it seems impossible to continue to exist in our system with any degree of moral comfort. It must, to some degree, be the same for all Theosophists—that is, their existence *in* such a system must be a compromise with their principles, if altruism is really the keynote of your philosophy. And that is a problem which, to me, is insoluble by one individual, apart from others."

Max turned this over in his mind for a moment, then murmured, "Bronson Alcott found a solution."

Boyd looked at him incredulously. "Surely you wouldn't do what *he* did?" he exclaimed, with such a pitying expression on his face that Max had to laugh out loud.

"Probably not," he said. "I admit I'm not an Alcott, so Alcott's course of action would not be the right one for me. Again, there's no absolute right or wrong, for everything is relative to the individual. I could, perhaps, do what he did with full consciousness of right, if no one else but myself were involved. But Alcott had a wife and family, and such a costly renunciation of all that compromised his principles seems to me a luxury only rightfully the possession of a single man. However, Thoreau worked out his own solution to this problem, and so have many men—some not

in the same 'absolutist' manner of Alcott and Thoreau, but apparently working on the principle that if they contribute to the world more than they receive, then, when their life-count is closed, far more will be arrayed on the credit side than on the debit."

But Boyd was still far from convinced. "All this is fighting against the system, the individual pitted against the world. Why not, if there is a whole group of people who think as you do, withdraw all support from such an evil system?"

Max contented himself with asking, simply, "How?"

"By any number of methods," Boyd replied, aggressively. "One of the easiest and most successful would be the establishment of a separate community, comprised of individuals all bound together by common ties of thought, principle and ideal—self-sufficient, well-organized, and operating on a system of practical brotherhood, fair exchange, and cooperation instead of competition. If there is any strength in your philosophy—and I must admit I think there is—such a 'trial by arms' would not only relieve your fellow-students of the burden of compromise, but provide a working demonstration to all men of the power of Theosophical ideas. By its very self-sufficiency, the community would deprive the existing system of just that much support. Theosophy hasn't yet been tried along these lines, and until it is put to the test, it will not have attained its majority, nor will it merit, or gain, the consideration of the mass of men."

"That seems a bit of a shame," returned Max, softly. "I have always labored under the impression that what distinguishes man from the animal is his capacity to live things out in his mind—without having to undergo the actual physical experience. I may be wrong about that, but if I am *not,* then every man should be able to examine the Theosophical philosophy for himself, and decide what, logically, would be the outcome of its application. It would be second-hand thinking to judge the philosophy from the attempt of others to live it."

"Still," said Boyd, "the burden of my song is, U. L. T. doesn't *do* anything, has no concrete course of action."

Max regarded his friend for a moment, meditatively. "No 'concrete' course," he agreed. "But you see, U. L. T. is really a concept, an ideal, held in each individual's mind, rather than an actual body. And so, its real work is on hidden planes of action—that is, on men's minds and hearts. That is where the real reform is needed, and, on that plane, the aspiration and right thinking of only a few men is as powerful as an army."

STUDIES IN THE "GLOSSARY"

XI

HAVING *shown that just beyond the threshold of human life there is a place of separation wherein the better part of man is divided from his lower and brute elements, we come to consider what is the state after death of the real being, the immortal who travels from life to life. This is the state of Devachan,* the "dwelling of the gods," a state intermediate between two earth-lives, into which the EGO (Atma-Buddhi-Manas, or the Trinity made One) enters, after its separation from Kama Rupa, and the disintegration of the lower principles on earth. It is the *Walhalla* of the Norsemen, a kind of paradise for slaughtered warriors, called "the hall of the blessed heroes"; it has five hundred doors. In the popular poetry of the Scandinavians, the goddesses *Walkyries,* called the "choosers of the dead," consecrate the fallen heroes with a kiss, and bearing them from the battle-field, carry them to the halls of bliss and to the gods in Walhalla.

In Norse Cosmogony, the ash Yggdrasil is represented as being "the tree of the Universe, of time and of life." It has three roots, which reach down to cold Hel, and spread thence to Jotunheim, the land of the Hrimthruses, or "Frost Giants," and to Midgard, the earth and dwelling of the children of men. Its upper boughs stretch out into heaven, and its highest branch overshadows Walhalla, the Devachan of the fallen heroes. The Yggdrassil is ever fresh and green, as it is daily sprinkled by the Norns, the three fateful sisters, the Past, the Present, and the Future, with the waters of life from the fountain of Urd that flows on our earth. It will wither and disappear only on the day when the last battle between good and evil is fought; when, the former prevailing, life, time and space pass out of life and space and time.

Every ancient people had their world-tree. The Babylonians had their "tree of life" which was the world-tree, whose roots penetrated into the great lower deep or Hades, whose trunk was on the earth, and whose upper boughs reached *Zikum*, the highest heaven above. Instead of in Walhalla, they placed its upper foliage in the holy house of Davkina, the "great mother" of Tammuz, the Saviour of the world—the Sun-god put to death by the enemies of light.

NOTE.—This study is correlated with Chapter XIII of the *Ocean of Theosophy*.

The name sometimes given by the Assyrio-Chaldeans to Devachan, which was intermingled with their Hades, was *Happy Fields.* As Mr. Boscawen tells his readers—"The Kingdom of the underworld was the realm of the god Hea, and the Hades of the Assyrian legends was placed in the underworld, and was ruled over by a goddess, Nin-Kigal, or 'the Lady of the Great Land.' She is also called Allat." A translated inscription states: "After the gifts of these present days, in the feasts of the land of the silver sky, the resplendent courts, the abode of blessedness, and in the light of the Happy Fields, may he dwell in life eternal, holy, in the presence of the gods who inhabit Assyria." This is worthy of a Christian tumulary inscription. Ishtar, the beautiful goddess, descended into Hades after her beloved Tammuz, and found that this dark place of the shades had seven spheres and seven gates, at each of which she had to leave something belonging to her.

The law of Karma which forces us all to enter the world, being ceaseless in its operation and also universal in scope, acts also on the being in devachan. This is seen in the Egyptian teaching that the celestial field of Aanroo is encircled by an iron wall. The field is covered with wheat, and the "Defunct" are represented gleaning it, for the "Master of Eternity"; some stalks being three, others five, and the highest seven cubits high. Those who reached the last two numbers entered the state of bliss, or Devachan; the disembodied spirits whose harvest was but three cubits high went into lower regions (Kama loka). Wheat was with the Egyptians the symbol of the *Law of Retribution* or *Karma.* The cubits had reference to the seven, five and three human "principles."

The necessity for this state after death is one of the necessities of evolution growing out of the nature of mind and soul. Without *Manas* there is neither Heaven nor Hades. A hymn in the *Vedas* speaks of Yama, the *god of the dead,* as the first of men that died, and the first that departed to the world of bliss (Devachan). This, because Yama is the embodiment of the race which was the first to be endowed with *consciousness* (Manas).

Now the Ego being minus mortal body and kama, clothes itself in devachan with a vesture which cannot be called body but may be styled means or vehicle, and in that it functions in the devachanic state entirely on the plane of mind and soul. There is a substance called by the Hindus *Suddha Satwa* which is not subject to the qualities of matter; a luminiferous and (to us) invisible substance, of which the bodies of the Gods and highest Dhyanis are formed.

Philosophically, *Suddha Satwa* is a conscious state of spiritual Egoship rather than any substance.

Esoteric philosophy teaches that though for the *Egos* for the time being, everything or everyone preserves its form (as in a dream), yet as Rupadhatu (Devachan) is a *purely mental region,* and a state, the Egos themselves have *no form* outside their own consciousness. Esotericism divides this "region" into seven Dhyanas, "regions," or states of contemplation, which are not localities but mental representations of these. "Locality" is an incorrect word to use in translating the term *dhatu,* or loka, which does not mean in some of its special applications a "place" at all. Devachan is a purely subjective world, a "state" rather than a place. But as the European tongues have no adequate metaphysical terms to express certain ideas, we can only point out the difficulty.

What then is the time, measured by mortal years, that one will stay in devachan? With the uninitiated Brahmans, Chinese and other Buddhists, Devachan is divided into eighteen Brahmâ or *Devalokas;* the life of the soul therein lasts from half a Yuga up to 16,000 Yugas or Kalpas, and the height of the "Shades" is from half a Yojana up to 16,000 Yojanas (a *Yojana* measuring from five and a half to ten miles!!), and such-like theological twaddle evolved from priestly brains. *Now this being a matter which deals with the mathematics of the soul, no one but a Master can tell what the time would be for the average man of this century in every land.*

We are too prone to measure all possible states of life and places for experience by our present earthly one and to imagine it to be a reality. But the ancient Hindus spoke of seven higher regions—the *Sapta-loka*—beginning from the earth upward. One of these seven was Satya-loka, the world of infinite purity and wisdom, the celestial abode of Brahmâ and the gods. It is a purified state which answers to Nirvana. Another is Jana-loka, the world where the Munis (the Saints) are supposed to dwell after their corporeal death. Tapo-loka, another, is the domain of the fire-devas named *Vairajas.* It is known as the "world of the seven sages," and also "the realm of penance." In the popular belief, the *Vairajas* are semi-divine beings, shades of saints, inconsumable by fire, impervious to water, who dwell in Tapo-loka with the hope of being translated into Satya-loka. The term *Vairajas* is explained as the aerial bodies or astral shades of "ascetics, mendicants, anchorites, and penitents, who have completed their course of rigorous austerities." Now in esoteric philosophy they are called Nirmanakayas, Tapo-loka being

on the sixth plane (upward) but in direct communication with the *mental* plane. The Vairajas are referred to as the *first gods* because the *Manasa-putras* and the *Kumaras* are the oldest in theogony, as it is said that even the gods worshipped them (*Matsya Purana*); those whom Brahmâ *"with the eye of Yoga* beheld in the eternal spheres, and who are the *gods of gods."*

Nirvana, according to the Orientalists, is the entire "blowing out," like the flame of a candle, the utter extinction of existence. But in the esoteric explanations it is the state of absolute existence and absolute consciousness, into which the Ego of a man who has reached the highest degree of perfection and holiness during life goes, after the body dies, and occasionally, as in the case of Gautama Buddha and others, during life.

Nirvana is *"escape* from misery," but only from that of matter, freedom from *Klesha,* or *Kama,* and the complete extinction of animal desires. If we are told that *Abidharma* defines Nirvana "as a state of absolute annihilation," we concur, adding to the last word the qualification "of everything connected with matter or the physical world," and this is simply because the latter (as also all in it) is illusion, *maya.* Sakyamuni Buddha said in the last moments of his life that "the spiritual body is immortal." As Mr. Eitel, the scholarly Sinologist, explains it: "The popular exoteric systems agree in defining Nirvana *negatively* as a state of absolute exemption from the circle of transmigration; as a state of entire freedom from all passion and exertion; as a state of indifference to all sensibility"—and he might have added "death of all *compassion* for the world of suffering." And this is why the Bodhisattvas who prefer the Nirmanakaya to the Dharmakaya vesture, stand higher in the popular estimation than the Nirvanis. But the same scholar adds that: "Positively (and esoterically) they define Nirvana as the highest state of spiritual bliss, as absolute immortality through absorption of the soul (*spirit* rather) into itself, but *preserving individuality* so that, *e. g.,* Buddhas, after entering Nirvana, may reappear on earth"—*i. e.,* in the future Manvantara.

An adept or yogi who has reached the ultimate state of holiness, and separated himself from matter is called an *Arhat,* or *Nirvanee,* a "dweller in bliss" and emancipation. He is virtually one who has reached Nirvana or Moksha during life. In esotericism, the four paths, or stages, that lead to Nirvana, can be entered only owing to great spiritual development and "growth in holiness." These four paths are called, therefore, the "four fruits." The degrees of

Arhatship, called respectively Srotapatti, Sakridagamin, Anagamin, and Arhat, correspond to these four paths and truths.

The term *Arhat* means literally "the worthy one," or "deserving divine honours." This was the name first given to the Jain and subsequently to the Buddhist holy men initiated into the esoteric mysteries. The Arhat is one who has entered the best and highest path, and is thus emancipated from re-birth.

The Buddhist *Trailokya,* or three regions of the world, are (1) World of desire, *Kamadhatu;* (2) World of form, *Rupadhatu;* (3) the formless world, *Arupadhatu.* All these are the worlds of *post mortem* states. For instance, Kamadhatu, the region of Mara, is that which mediaeval and modern Kabalists call the world of astral light, and the "world of shells," and it corresponds to *Kama loka.* It is composed of the earth and the six inferior Devalokas, the earth being followed by Kama loka. These taken together constitute the seven degrees of the material world of form and sensuous gratification.

The second of the Trailokya, called Rupadhatu is the celestial world of *form,* and is also composed of seven Lokas (or localities). This region corresponds to Devachan. The third is Arupadhatu or "immaterial lokas." This region is again divided into seven Dhyanas, still more abstract and formless, for this "World" is without any form or desire whatever. It is the highest region of the *post mortem* Trailokya; and as it is the abode of those who are almost ready for Nirvana, and is, in fact, the very threshold of the Nirvanic state, it stands to reason that in Arupadhatu there can be neither form nor sensation, nor any feeling connected with our three dimensional Universe.

Dhyana is a state of abstraction which carries the ascetic practising it far above this plane of sensuous perception and out of the world of matter. The six stages of Dhyan differ only in the degrees of abstraction of the personal Ego from sensuous life.

The Nirvanee, or Dhyani-Buddha, lives in Arupadhatu, the *formless* state, and in Dharmakaya, "the glorified spiritual body" called the "Vesture of Bliss." The Dhyani Bodhisattwas, the primordial rays of the universal Bodhi (Wisdom), live in Rupadhatu, or the world of subjective "forms," and in Sambhogakaya, the "Body of Compensation," and it is the Nirmanakayas who remain voluntarily in the Kamadhatu (the world of desire), whether in objective forms on earth or in subjective states in its sphere. This they do in order to watch over, protect and help mankind.

The popular notion of the uneducated rabble in India is that there is a Western Paradise of Amitabha, called *Sukhavati,* wherein good men and saints revel in physical delights until they are carried once more by Karma into the circle of rebirth. This is an exaggerated and mistaken notion of Devachan.

Devachan is the same as the *Sekten* of the Egyptians, the place of *post mortem* reward, a state of bliss, not a locality. The *Zabulon* of the Hebrews, spoken of as the abode of God, is the tenth Devachan in degree; hence Zabulon, the tenth son of Jacob.

Apuleius says that the tumulary inscription of the Romans, *To the gods manes who lived,* meant that the Soul had been transformed into a *Lemure,* (or Kama rupa) and adds that though "the human Soul is a demon that our languages may name genius," and "is an *immortal god* though in *a certain sense she is born at the same time as the man in whom she is,* yet we may say *that she dies in the same way that she is born.*" Which means in plainer language, that the *Lemures* are simply the shells cast off by the EGO, the high spiritual and immortal Soul, whose *shell,* and also its astral reflection, the *animal* Soul, die, whereas the higher Soul prevails throughout eternity.

NOTE.—The words or definitions in the *Glossary,* from which the foregoing study is made, are as follows: Devachan; Walhalla; Walkyries; Yggdrasil; Happy Fields; Aanroo; Yama; Suddasatwa; Trailokya; Kamadhatu; Sapta loka; Satya loka; Jana-loka; Tapo-loka; Vairajas; Nirvana; Nirvani; Jivanmukta; Arya; Arahat; Trailokya; Kamadhatu; Dhyana; Trisharana; Dharmakaya; Sambhogakaya; Sukhavati; Sekten; Zabulon; Lares.

THE EGO IN DEVACHAN

Q. Does the Devachanic or incarnating Ego possess qualities or propensities which draw it back to incarnation here?

W.Q.J.—A careful study of the philosophy will show that it is held that the Ego in Devachan, consisting of Atma, Buddhi, and Manas, must contain within it the seeds, qualities, or propensities which will draw it back to life on earth again. If this is not so, then there would never be any reincarnation whatever. If this be so, as I believe it is, then all the rest of the discussion is settled by reflecting that if the Ego using Manas in Devachan keeps itself in a state or condition which is connected with earth life, it will inevitably return to earth-life because of the attraction which it retains for that state of existence.

—THE THEOSOPHICAL FORUM, Sept., 1893

ARGUMENTS ON REINCARNATION

XII: Reincarnation and Heredity

IT is of course the most obvious thing that members of a family have no more resemblance to one another, as a rule, than to strangers. The newer Mendelian heredity explains that this is necessarily the fact under the mathematics of present-day genetics. The possible combinations—the chances of two identical individuals deriving from a single heredity, unless they are identical twins—are less than 1 in 16,600,000.

Moreover, if we count our ancestors back to the fall of Rome, we each carry the heredity of 1,073,741,824 individuals, churned over and over by inbreeding of various degrees. Human heredity is thus an incalculable factor.

Reincarnation does teach, however, that persons of like tendencies tend to come together from past times, from ties of either love or hate. Also individuals mutually engaged in past activities which have left deep marks in their natures, will be drawn together in close relationships. The physical heredity gives the appropriate physical channels through which we reincarnate.

The study of genetics (heredity) in general, however, gives some of the most valuable clues as to reincarnation. That mental traits can be transmitted by purely mechanical motion of material, unconscious particles in certain geometrical arrangements, is so childishly absurd that one suspects a mental lesion, or at least a complex or *idée fixe* in the minds of those who hold it. There are few biologists of note now who are so naïve. Professors Eldridge and Driesch reject such an idea, on evidence which we think is indisputable to those who will study their works. Dr. Wm. MacBride, Professor of Zoology, Imperial College of Science of London, says of this matter:

"Each constituent cell of a higher animal possesses a nucleus; when, therefore, the egg-cell of the higher animal begins to divide into other cells, and when soon afterwards these cells become unlike each other, to what is that unlikeness due? . . . If the various nuclei in the cells of any one animal are examined under the highest power of the microscope they are seen to be exactly alike. . . .

"[Experiments by Driesch and his pupils on the eggs of the sea-urchin] drove Driesch to the conclusion that no possible machine-like arrangement of parts would explain the development of the sea-

urchin—that there must be in the egg an 'entelechy'—that is to say, a 'something' not material which directs the growth to a definite end; for, he said, no conceivable machine could be divided into parts and each part continue to act like the whole machine; and no machine could have its parts disarranged and yet act normally. . . .

"The nuclei themselves do not become different from one another or specialized; indeed Hertwig concluded from his experiments on the frog's eggs that the nuclei could be juggled about like a handful of marbles without affecting the result. It is by means of the emanations which they emit that the nuclei influence the surrounding protoplasm. Thus we are brought to the important conclusion that it is through the nuclei that the directive principle or 'entelechy' acts.

"When we take a broad view of the various stages of development of the eggs belonging to different groups of the animals, we are driven to the conclusion that these stages represent 'recapitulations,' *i. e.,* 'memories' of past stages in the development of the race. . . .

"We now know that these stages are brought about by successive emissions of influences from the nuclei. We may if we choose imagine that these nuclear influences are carried by material particles, but this is a hypothesis invented to cloak our ignorance. If, on the other hand, we said that development consists in the coming to the surface of a series of memories, we should not be far wrong. . . . So that the mysterious entelechy resolves itself into a series of memories of past environments and of the strivings of past ancestors to adapt themselves to these. The persistent strivings are what are called habits; and we have now definite evidence that striving long persisted in, *i. e.,* acquired habit, influences the next generation. . . ."

But if these memory-influences cannot be carried by material particles, what *does* carry them? How can an ancestral memory appear in a being, none of whose particles were in the ancestors, unless there is *something* invisible that rides the material transmission from generation to generation, carrying its memories and experiences? And what else is this but a phase of reincarnation? Scientists call this power to assemble matter in a *particular* form an "entelechy." Reincarnationists speak of the reincarnating Ego and his "skandhas"—a re-alignment of the matter "belonging" (by reason of impressions received) to that Ego to form the new physical man.

THE PATH TO FREEDOM

IN all consideration of the laws of evolutionary growth it is admitted by both sacred and profane science that "by altering the surroundings of the organism we can alter and improve the organism." It is too often forgotten, however, that the endless chain of cause and effect conditions human character, in which all good and evil things have their root. This truth finds an illuminating footnote, during these days of perpetual peace conferences, in the considered opinion of Mr. Harold Nicolson (*Peacemaking*, 1919): "I am convinced that at any international Congress it is the human element which determines both the development of negotiation and its issue." Knowing this, he can yet say of a comparison of old and new diplomacy: "It is less a question of ethics than a question of method." How a question of method can be other than an ethical one, or how the "human element" can be assayed by other than a scale of moral determinants, he leaves to the speculation of his readers!

It is to be observed that in the process of advancement from amoeba to man there is a gradual shift of emphasis from environmental and hereditary factors to those more closely affecting the expression of the indwelling life. After entry into the human kingdom, a turning point is reached. For long ages there is witnessed a dominance of external influences, followed by a precarious equilibrium as between inner and outer contributories to a resulting character. By a series of progressive awakenings of consciousness, a stage is reached where the individual begins to see that he has a power and responsibility of choice. "No longer is he capable of the indecision of ignorance." There are, we are told: "*external and internal conditions* which affect the determination of our will upon our actions, and it is in our power to follow either of the two" (*S. D.*, II, 639). Inevitable results follow the course decided upon, and it is only within this larger framework of philosophical and spiritual considerations that we may hope to find a true approach to the problem of Freedom. Above all, we should ever remember that the way to final liberation is through human evolution.

What is the meaning of Freedom for contemporary man? Have we a proper understanding of the human being, in the cultural environment of today, with his fears and hopes, his disposition for good or evil? Do politically-inspired Freedoms, embodied in

Atlantic or other Charters, represent the soul-hunger of civilization? Or may it be that we have no true conception of Liberation, and seek only to be relieved of the burden of individual responsibility for our own thoughts and actions in order to dwell in some dream of our imagining?

To these questions the student who is more than a mere spectator must perforce address himself if he would make his service effective in this Age of Crises. He may not be able to answer them fully; but, in the process of his search, he will find himself in the margins of understanding the essential nature of "that law in Nature, which implants in man, as well as in every beast, a passionate, inherent, and instinctive desire for freedom and self-guidance" (*S. D.*, II, 484). The whole of modern psychological practice is concerned (as was prophesied by H. P. Blavatsky) with this problem of freedom, though, in its analytical efforts, it has chiefly confused the elemental life in the vestures of the septenary human being with the Universal life-principle (*Kundalini Sakti*) as "the power which brings about that 'continuous adjustment of *internal relations to external relations*' which is the essence of life according to Herbert Spencer, and that *'continuous adjustment of external relations to internal relations'* which is the basis of transmigration of souls, *punar janman* (re-birth) in the doctrines of ancient Hindu philosophers" (*S. D.*, I, 293).

The psychological truth thus adumbrated in the ancient teachings is far removed from Freud's theory of dichotomy, which supposes that instinctive drives of the animal nature are transformed into strivings that have cultural value. This supposition is but the transference to the realm of psychology of the Haeckelian myth of the *Sozura* (*S. D.*, II, 656, "The Ancestors Mankind is offered by Science").

Freedom, then, in the modern view, is too often a matter of opportunity for the satisfaction of instinctive needs. Man's nature is then merely a cultural product. The primary motive of human behaviour becomes the purely physical imperative of self-preservation, based on so-called rational forces of self-interest. The problem of adaptation, seen in the magical mirror of psycho-analysis, is centred upon external conditions. These are deemed to be irrational where they impede growth in accordance with the *diktat* of an obscure, even if spontaneous, relationship between man and nature, derived from the Darwinian theory of descent. Man's wants are physiologically conditioned; his biological weakness is a (if not *the*) condition of human culture. In this view, human nature may

be pushed into one or two impalpable directions (impalpable save to the initiated practitioner or the reckless amateur!), where the traveller may hope to discern the lineaments of rational and irrational doubt, the fear of isolation, or the sense of individual insignificance. But of the spiritual nature of man, and his intellectual integrity as a responsible human being, we get little, if any, glimpse through the fog of dispersed streams of consciousness. From the psychiatric standpoint, the struggle for freedom at the heart of every neurosis is to be thought of in terms of a freedom to realize a personal life, which is aligned primarily, if not wholly, to the instinctive demands of the appetitive creature. Unlike medieval economic theory, in which, as Professor R. H. Tawney tells us in *Religion and the Rise of Capitalism,* there is no place for activity unrelated to a moral end, present-day psychological trends show no disposition to discover any room, in an analysis of the constituents or functions of human nature, for ethical purposes of a disinterested type.

Dr. Erich Fromm points out that "ideas which are not rooted in powerful needs of the personality will have little influence on the actions and on the whole life of the persons concerned" (*The Fear of Freedom*: London, Kegan Paul, 1942). The history of all religious movements is witness, in some of its aspects, to the truth of this assertion, if it be assumed that the needs of the personality have not been clarified in the light of an ennobling faith. But where is Freedom to be found in the inevitable conflict which is aroused when our inmost ideas are no longer attuned to the clamant desires of the separative life of an intractable personality? It is here that we may see the place of doubt in the general scheme of soul-evolution. When the powerful urges of the personality become the subject of a grave experiment in critical enquiry, two paths open before the aspirant. He may stifle awareness of doubt by the excitement of competitive fighting for worldly success, or by abject surrender to a religious or political "personal god," or by implementing Universal Brotherhood and establishing a meaningful purpose in his own daily life.

In a study of man as he lives and moves within the cultural limits of modern society, there is thus observable the paradox of an independent and critical judgment conjoint with a herd instinct that fears isolation and turns from freedom to submission. The philosophical process of reconciling the contradictions of experience in a higher synthesis is confined to materialistic determinants, as in Karl Marx's dissolution of the individual into a social collective.

If theological considerations are in the least degree in evidence, then logic leads to an equally materialistic investment of a deity with corporeity, possessing his own set of mechanistic laws which he imposes upon a living universe. On this ground, we may see modern theories of State tyranny as a historical development or parallelism in relation to the anthropomorphism which, in Atlantean traditions, worshipped form and matter. Nowhere is this evolution so clearly etched in European history as in the Protestant revolt of Luther and Calvin in the fifteenth and sixteenth centuries, though the instance of the Vatican is more commonly adduced in support of theories of Freedom. Referring to Luther and Calvin, Dr. Fromm says:

> Once man was ready to become nothing but the means for the glory of a God who represented neither justice nor love, he was sufficiently prepared to accept the rôle of a servant to the economic machine—and eventually a "Führer."

It may be said, however, that the general pattern of our day tends only to accentuate the disintegration of the personality between the two opposing poles of independence and submission. Apart from the suggestibility of modern propaganda in all its forms (including commercial advertising), there is the general disinclination to discuss any problem except on the basis of preconceived ideas as to the superiority of one's own outlook over that of our "opponent." Truth-seeking does not usually enter into the *onus probandi,* only the necessity of proving the other fellow or opinion wrong. No attempt is made, on a foundation of the free search for the truth in all things, to evaluate the operation of unconscious forces, or to guard against that insidious self-deception which is the ultimate slavery, and to which modern hypnotic experimentation points when it shows that it is comparatively easy to induce feelings and thoughts from the outside, and to persuade the victim to believe that these are subjectively experienced as the products of his own consciousness.

All mechanisms of escape, which form so prominent a feature in psychological treatment, have their origin in self-deception as to the way in which the intolerable sense of the unmeaning nature of personal life may be overcome. A neurotic attitude to the enigma of his own pitiful existence vis-à-vis an expanding universe is indicated when the individual displays the schizophrenetic symptoms so prevalent in modern civilization. A displacement then occurs in the factors that contribute to integrity, and we have, as a conse-

quence, the occasionally observed "split personality" where the streams of conditioned consciousness are uncoordinated to predetermined ends.

Alternatively, we find an attempt to achieve a pseudo-freedom by safeguarding the validity of the personality through the hatred or destruction of those who threaten its *lebensraum*. In this sense, war between nations, races, or classes, is a fight for deceptive freedom, a freedom which is really a psychological compensation for unsatisfied pride, or for a feeling of certainty where all is insecure. A third liberation from the burden of self-consciousness is furnished by a conventional conformity with accepted canons of taste and judgment. No success by way of removal of anxiety is achieved on this road. An opiate only is administered to the dawning critical faculties of the mind at a time when these have declared a challenge to established ideas. The freedom to worship false gods is but an inverted slavery. Freedom of speech and thought, without reference to universal standards of truth and wisdom, is a sale into bondage of the deific powers in man. There is needed a philosophical *critique* in the sphere of Freedom and its implications. We must not trust too much to appearances. The emergence of the doctrine of chiliasm is a psychic phenomenon which is as old as human nature itself.

In what direction, then, shall we continue our search? Any true conception or practice must grow naturally from the root of the spiritual nature of man. Political and social forms come and go; but the knowledge which confers liberation upon the human soul is hidden from dynastic or economic organization. Yet, never was that wisdom more needed.

"The Jiva is directed on its way (to Freedom) by the Supreme Wisdom acquired by Yoga." (*Visishtadwaita* Catechism.)

The significance of the idea of Freedom, spiritually conceived, is to be found in the term "SELF possession"—Sâmâdha. That community which numbers among its people a majority of knowers of the Self may alone be considered free. It has registered its growth in the imperishable records of the Eternal Memory. The pressing problem of the individual in his relation to organized society will be decided only when the prior choice is made between the conception of man as a social phenomenon, and that which regards him as a responsible human being, owing allegiance to his spiritual nature and establishing his relationship to Nature and Society from that vantage-point of choice. This is the pre-requisite need of "a firm position assumed out of regard for the end in view."

ON THE LOOKOUT

Origin of "Fascism"

Last May, Lookout reviewed a discussion of "The Responsibility of Peoples," contributed by Dwight Macdonald to the March, 1945, *Politics*. The questions raised in this study and the lines of analysis followed combine to make it by far the most pointed and valuable investigation of the central social problem of our time—the development of individual responsibility. To failure in this must be charged the rise in many parts of the world of brutal autocracy, or that form of national leadership we have come to identify as "fascist." Among peoples living under modern liberal government, it follows that with the decline of individual responsibility, some form of dictatorship must supervene. And dictators, born from individual weakness, have always capitalized on the conditions which made possible their ascendancy, investing the myth of a personal God or the glorified State with the dignity that once was recognized to be the birthright and endowment of the individual man. Once this myth has been elevated to symbolic grandeur, it is but a step to the justification of terrible crimes in the name of the new orthodoxy—whether national or sacerdotal. The Inquisition was the agency for one such series of crimes; the Nazi Party was another; and every modern State which, consciously or unconsciously, employs the propaganda techniques at its command to discredit or reduce the area of free moral choice, is tending in the same direction.

Twentieth-Century Insanity

In the dehumanized terms of statistics, the greatest single excess of the modern statist mania may be briefly recorded:

> How many Jews have been killed by the Nazis in Europe, and how many still remain alive, is not yet definitely known. In Germany, the number still living has gone down from 200,000 to 4,000; in Austria, from 150,000 to 3,000. General estimates are that in Europe as a whole at least five million were either murdered outright or deliberately allowed to die from starvation and exposure. There are 150,000 now in the care of the Allied Military Government in Germany as Displaced Persons, most of them from Poland, Rumania and other parts of Eastern Europe. (*New Republic*, Jan. 7.)

More than any other single cause, it was the report of this deliberate—actually, insane—destruction of human life which enabled millions of Americans to justify to themselves the war carried on against the German people. A clear purpose for effecting decisive defeat of the Nazi war machine was to put a stop to such horrors. And since the occupation of Germany, it has seemed beyond doubt that these crimes were committed, and that their extent was hardly exaggerated by wartime propaganda, except in terms of dangerous oversimplifications of the *causes* which lay behind the state of mind represented by the Nazis. The *facts* of such excesses are now generally admitted; remains to assimilate their meaning.

Compounded Horror

Now that the war is over, we face the aftermath. The war, in a sense, we understood. There had been other wars. But the aftermath of this war presents us with at least three terrible incommensurables—things so painful to contemplate that it is almost preferable to ignore them. There are, first, the nameless apprehensions felt by all civilized men when they think of the systematized destruction of millions of defenseless civilians in the "death camps." As a lurid after-glow of the war, the realization that modern Europeans, somehow, became capable of this enormity lingers to pervert many hopes for a better world into cynical "realism" or unrelieved pessimism. Second, there is the fascination of that Pandora's Box of immeasurable death and desolation —the Atom Bomb. *No one knows what to do about the Bomb.* Third, there is the starvation, misery and death haunting all Europe. Theoretically, we know, or ought to know, what to do about these latter needs, but *we are not doing it,* or are doing far too little. Those who realize that "Inaction in a deed of mercy becomes an action in a deadly sin," either directly, as occult law, or intuitively, from the voice of Conscience, well may fear the corroding effects of this inhumanity even more than the sudden destruction unleashed by an atomic bomb. Here, again, is the terrible question of the Responsibility of Peoples: While a whole continent of humanity wastes away in *peacetime,* for lack of food and clothing, an American professor warns that bumper food production in 1945 in the United States will provide a diet unhealthily over-abundant for this country unless some of it is sent abroad! (New York *Times*, Sept. 18, 1945.)

THE FACTS OF DEATH

The figures on hunger and death in Europe are available in such detail that it becomes impossible to review them adequately in the space available. They are *all* important. Reference should be made to *Life,* Jan. 7 (p. 21); *Christian Century,* Dec. 26, 1945; and *Politics* for December, 1945. (The *Politics* article is an 11-page survey of conditions in Europe, based on reliable reports in the New York *Times* and similar sources. It is available in pamphlet form from *Politics,* 45 Astor Place, New York 3, N. Y., at 10 cents a copy. A similar survey, but briefer, is presented by Frederick J. Libby in *Peace Action* for December, 1945, available from the National Council for Prevention of War, 1013 18th St., N.W., Washington 6, D.C.)

TRAGIC ARITHMETIC

A recent article by Howard Kershner, actively engaged in relief work abroad, describes conditions in Holland. Visiting there recently, he "saw children of four years of age weighing only 15 pounds"; this was months after the period of actual famine. The Dutch people, he says, are all very thin and very hungry. In Warsaw, according to *Life,* a million people live in holes in the ground. Last October, the London *Sunday Observer* warned: "Europe is threatened by a catastrophe this winter which has no precedent since the Black Death of 1348." In Berlin, the *Christian Century* reports, the mortality rate is 4,000 a day: "Simple arithmetic shows that, if this death rate continues, one-half of the population of Berlin, including practically all the children under one year of age, will be dead within a year." *Life* adds that the food supply of the German people is "below the subsistence level":

> In the American Zone, they beg for the privilege of scraping U. S. Army garbage cans. Infant mortality is already so high that a Berlin Quaker, quoted in the British press, predicted: "No child born in Germany in 1945 will survive. Only half the children aged less than 3 years will survive."
>
> On Germany, which plunged the continent into its misery, falls the blame for its own plight and the plight of all Europe. But if this winter proves worse even than the war years, blame will fall on the victor nations. Some Europeans blame Russia for callousness to misery in eastern Europe. But some also blame America because they expected so much more from her.

The Fate of Millions

According to F. J. Libby, some "90,000,000 European allies in urban areas may be near starvation this winter." This was the judgment, not of some alarmist, but of H. C. M. Case, UNRRA agricultural expert, after studying food production in Czechoslovakia, Greece, Italy, Denmark, Holland, Belgium, Yugoslavia and Norway. *Life* for Dec. 3 indicated the possibility of 8,000,000 deaths in Japan from starvation and exposure this winter. A British authority predicted that 10,000,000 would die there from hunger. A Congressional Committee headed by Rep. Colmer, in advocating revision of the terms of the Potsdam Declaration, said in its official report (Nov. 12, 1945):

> If a "hard peace" requires the elimination of 8 or 10 millions of Germans, it would be more humane to eliminate them at once. . . . Those Germans who will suffer will in the main be the very old who generally opposed Hitler and the very young who were hardly responsible.

"Re-Education"?

Macdonald's commentary in *Politics* is in a similar vein:

> Unless there is a drastic change of Allied policy in Germany, millions of German civilians—most of them old people, women and young children—will starve and freeze to death. The self-styled "anti-fascist" victors will have perpetrated a horror on a scale approaching if not exceeding anything the Nazis ever did. By October 1, the death rate in Berlin was 10 times the prewar rate; it will increase as winter sets in; children under 3 get ½ pint of milk a day, children over 3 no milk; returning soldiers tell of city streets littered with the dead and dying; suicides hanging from thousands of trees around Berlin; official reports state that many Germans in the French zone are dying on 900 calories a day, that in "liberated" Vienna the level is 760 calories (less than half the minimum for survival), that the millions of German refugees from the East wandering around the Russian zone get no rations at all; Bertrand Russell states (and I have seen letters from Berlin which bear him out) that "In the Russian zone practically every woman between 15 and 50 has been raped, and between 20% and 50% have been infected with venereal disease" (*New Leader,* Dec. 8). . . .
>
> At best, it would seem that the Allies look on the German people today as a farmer looks on his horses; as a source of labor power. They put the able-bodied males to work as slave laborers, and let the rest live or die as they can. Our Army's reaction to the agony of the refugees from the East was described in the N. Y. *Times* of

Oct. 29: "Wary of any Russian attempt to send the worst physical specimens West, the United States has already told the Russians that refugees headed for the American zone 'must be fit or we won't accept them'." The moral results of this are atrocious: if there is such a thing as collective war guilt, which I personally deny, then it is clearly the able-bodied men who must bear it. Only a Jesuit—or a certain type of liberal journalist—could fix moral blame for Nazism on babies and children. Yet it is precisely the infants and their mothers whom the victorious "anti-fascists" are condemning to death.

CYCLE OF RETRIBUTION

Even so brief a review of these stupendous physical and moral horrors must make insistent the question. What does it all mean? —to what end shall we continue, adding entry after entry in the ledger of man's inhumanity to man, until infamy becomes a commonplace and suffering a matter of digits? The facts themselves are enough to stagger the imagination. After the first world war, experts estimated that the toll of death caused by the struggle was somewhere between 25,000,000 and 35,000,000 people. This war's cost, simply in lives lost, will certainly pass the hundred million mark. Are there words, ideas, principles that can in any sense contain or measure the magnitude of so dread a complex of events? In 1888, H. P. Blavatsky wrote of the "cataclysm" toward which Europe in general was moving, led by her own racial Karma. This cycle of retribution she described as being *"black with horrors."*

OUTSIDE AUTHORITY

The horrors are here, with more, perhaps, to come. There is little of encouragement in the lines of national Karma now being formed by the great nations; nor is there, indeed, much evidence of comprehension of the real issues now facing both East and West. Still we find spokesmen and leaders speaking and writing in the outworn terms of "national security," of "overwhelming power for the right," with primary reliance on the very means that have brought the entire race to the verge of self-destruction. The massive forces of fear, distrust and hate still shape the conduct of men and nations, while the simple truths on which human evolution depends are practically neglected. Men, in the mass, still rely on external authority to provide the conditions of the good life they long for but realize only in futile dreams. Whether the authority of Jehovah, of his priests, or of those modern inheritors of priestly dominance—the rulers of the national state—it is still *outside*. And walking the rigid patterns established by such outside rule,

the great orphan, Humanity, moves through a maze of half-conscious cruelty and mutual wrong until overtaken by such horrors as the present scene reveals. To see, if only a little, of the causes of this tragedy; to trace our common weakness to its core in human nature—this is the only possible purpose for reflection on the unimaginable suffering and destruction the cycle has brought. Men must learn to seek their purpose in life, their security, and the foundation of their hope, *within themselves*. "Within yourselves deliverance must be sought; each man his prison makes."

The Cloud of Barbarism

A final warning to the West, written by Louis Fischer, a modern journalist who sees without illusions, shows where responsibility lies in this hour; among those who now have the power of choice in acting for the future:

> Something is happening to our civilization. Observe Europe and Asia, observe the British, the Dutch, the French, the Russians, the Americans, the Argentinians, the Spaniards, the Chinese. Barbarism is lowering itself over us like a hood over a man to be hanged. But we are not hanged. We walk about direction-less with a black hood on our heads. Nobody knows what to do to solve the world's ills. There is much discussion of a third world war so soon after the second; it could obviously not be launched by Germany or Japan.
>
> In these circumstances, the treatment we mete out to Germans is a test of our own morality and intelligence. We could gas a few million Germans as they gassed millions of Jews, Poles and Russians. Then what? Unless we rise above the normal, natural, animal passion of revenge our culture will be lost. Who will gas or shoot those Germans? Who will plan their starvation? Our own American, British, French and Russian boys. It will kill their souls and push us further down towards the abyss. Someone has to stop the disintegration of our civilization. We must break the vicious circle of an-eye-for-an-eye-for-an-eye-for-an-eye. (*Progressive,* Dec. 31, 1945.)

The Glory Has Faded

Arthur E. Morgan, formerly president of Antioch College, writing in *Community Service News* for November-December, 1945, discusses the decline of vitality in the modern system of public education. Time was when Americans believed that free public education would eradicate the major evils of society, and create a community in which prisons and poorhouses would not exist. Yet somehow, as Dr. Morgan points out, "the glory has faded from this

great institution of the people." The elementary schools now attract few persons with deep educational purpose. He writes:

> Very few of our young men and women who crave social pioneering look for it in the field of education. Their own school experience has disillusioned them.
>
> Three incidents in our own family illustrate the educational situation. A boy of ten was studying his geography lesson, dealing with Brazil. His father, having recently talked to a traveler from Brazil, began to tell him some interesting incidents. Shortly the boy interrupted, "That is interesting, Dad, but I must get my geography lesson, and what I know doesn't count unless it is on this page." Another boy was absorbed in watching a daddy-long-legs. Finally he tore himself away and said dejectedly, "Darn it, I've got to go and get my biology lesson."

SCHOOL "INTERFERES"

> We have just been watching a five-year-old and his avidity to learn. An electrician was wiring a room. The job may have cost a dollar or two more because the boy was in the way. He had to see just what was done at every step. At another time a telephone line gang was setting a pole. The boy and his pal were in on that no less intently. The gang foreman was obliging in answering questions; and the boys came home eager to tell in detail of their newly found information. This boy dislikes nursery school. The other *children* are all right, but the school itself so interferes with the terribly important matter of finding out about things.
>
> The five-year-old eagerly seeks teaching. All day long we hear, "Why, why, why?" Yet we know that in a few years, if he follows the American pattern, that eagerness will be largely stifled. School will be a bore to him as it is to his teachers.

SCHOOL AND HOME

These instances of frustrated hunger for knowledge in small children show the difficulty in maintaining a *natural* educational environment as part of the pattern of modern life. Progressive education conceives its object to be the creation of "natural" situations, in order to recapture the normal interest of children. But the attempt to reproduce the natural in the schoolroom, by artificial means, often has the effect of distorting the natural and weakening the formal processes of education. The fact is that while the home may also be a school room, the school room cannot be a home, and the almost casual methods of teaching which grow quite naturally in home and community, when imported into the school, lose their reality for the child and their validity in his education.

Education, fundamentally, is the task of parents, and the tendency of many modern parents is to shift this responsibility to organized institutions provided by the State. One might almost wish that the entire State apparatus would collapse, so that educational responsibility would revert to the parents and arouse their slumbering sense of obligation to the young. Education might then be uneven, and often very incomplete, but it would live with the intensity given by teachers who had themselves to learn the things they were teaching, and whose enthusiasm and sense of achievement would bring a new fire to the generation brought up under their guidance. This spirit existed during the colonial days of America, and many of the great thinkers of the early period of the United States absorbed their learning and wisdom in the family circle and from devoted friends. There was then an individual sense of high mission, not yet "institutionalized," in transmitting the cultural heritage of the race—a quality of purpose possessed by all too few modern parents.

Ways of Learning

Dr. Morgan continues his discussion with examples of natural education:

> Two recent incidents illustrate how education took place in the old-time community. In a little woodworking factory in an Ohio village an eight-year-old boy was around underfoot. But grandfather, who ran the factory, did not mind. The boy had a little wagon, and was trying to back it up to the loading platform in the manner of big trucks, and grandfather stopped for a moment to give him a pointer. In a Manitoba village shop making beekeepers' supplies we saw the same process. A couple of children were about the place, accepted as part of nature. In each case these children saw human relations. They saw bargains being made and kept. They were absorbing standards of craftsmanship, of mutual tolerance, of co-operation. The basic cultural inheritance was being transmitted to them.
>
> In many of our small communities it is still possible to recapture this process of natural education. If natural interest were not killed, a minor part of the time now spent would be enough to teach our children all they now get of these formal elements of education which must come from books and professional teachers. It is even conceivable that school as a prison house might disappear. The teacher cannot do this alone. The community must be with him. Community Service would be glad to introduce pioneer teachers to pioneer communities. There must be a few of each in America. Let

> a few communities show the way, and our country might see the light and revolt from the atrocity we are now committing upon childhood and upon teachers whose spirits are alive.

THE FIRST STEP

The way to begin educational reforms is to *begin,* and Dr. Morgan has pointed out one way to do it. Parents—especially Theosophical parents—can devote more interest and attention to the home situations which are the natural environment for education. The *spirit* of a natural community and home life can be fostered anywhere—although the draft on the imagination would be greater for city dwellers. The first step is the conscious assumption of responsibility by parents, who would not so much "create" educational situations as take full advantage of those which already exist. The method is the method of all good teachers, set down, in so far as it can be written about at all, in the writings of Bronson Alcott and a few others. Only through this sort of individual effort can a true civilization be brought forth on the American continent; only by small beginnings in a spirit of greatness will America ever become truly great.

PRACTICAL THEOSOPHY

As parents become teachers, and learners in the art of teaching, the load of unnatural responsibility now charged to the schools will be lightened; professional teachers will find less drudgery and more inspiration in their work. Slowly, by the leaven of individual responsibility, the culture of America may be transformed into a realized social ideal. Dr. Morgan's concluding paragraph is a pertinent counsel:

> The whole problem of compulsory schooling might come under examination. At the age of ten or twelve the writer made one of the greatest discoveries of his life. It was that when he was moved by an inner desire, when his whole being co-operated in an undertaking, the achievement of self-control or of any other end was far greater than when reliance was placed on external compulsion. He wondered why his teachers had not discovered that principle. Can democracy actually exist and thrive except as parents, teachers and society discover this principle and live by it? Is not this a root principle of democracy and of community?

What, it is sometimes asked, is "practical" Theosophy? These paragraphs by one of America's greatest living educators give one answer to the question.

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

GENERAL REGISTRAR, UNITED LODGE OF THEOSOPHISTS,
Theosophy Hall, 33rd and Grand Ave., Los Angeles (7), Calif.

U. L. T. LODGES

AMSTERDAM, C. HOLLAND	Keizersgracht 411
BANGALORE CITY, INDIA	15, Sir Krishna Rao Rd., Basavangudi
BERKELEY (4), CALIFORNIA	Masonic Temple Bldg., Bancroft and Shattuck
BOMBAY, INDIA	51 Mahatma Gandhi Road
BOYLE HEIGHTS, LOS ANGELES (33), CALIFORNIA	2614 Brooklyn Avenue
HOLLYWOOD (28), CALIFORNIA	1631 Cherokee Avenue
LONDON (W. 1), ENGLAND	17 Great Cumberland Place
LONDON, ONTARIO, CANADA	424 Richmond Street
LOS ANGELES (7), CALIFORNIA	245 West 33rd Street
MATUNGA, BOMBAY (19), INDIA	Anandi Nivas, Bhaudaji Road
NEW YORK CITY (22)	22 East Sixtieth Street
PARIS (6), FRANCE	44 Rue de Rennes
PHILADELPHIA (3), PENNSYLVANIA	1917 Walnut Street
PHOENIX, ARIZONA	32 North Central Avenue
SACRAMENTO (16), CALIFORNIA	720 Alhambra Boulevard
SAN DIEGO (1), CALIFORNIA	505 Orpheum Theatre Bldg., 524 B Street
SAN FRANCISCO (3), CALIFORNIA	860 Pacific Bldg., 4th and Market Streets
SYDNEY, AUSTRALIA	Federation House, 166 Philip Street
WASHINGTON (6), D. C.	709 Hill Building, 17th and Eye Streets

THEOSOPHICAL PUBLICATIONS

Books by H. P. Blavatsky:

ISIS UNVEILED, a photographic facsimile of the Original Edition, the two volumes bound in one	$ 7.50
THE SECRET DOCTRINE, a photographic facsimile of the Original Edition, the two volumes bound in one	7.50
INDEX TO THE SECRET DOCTRINE, for Students	3.00
THE SECRET DOCTRINE *and* INDEX	10.00
THE KEY TO THEOSOPHY, facsimile of Original Edition	2.50
THEOSOPHICAL GLOSSARY, facsimile of Original Edition	3.00
TRANSACTIONS OF THE BLAVATSKY LODGE	2.00
THE VOICE OF THE SILENCE	1.00

Books by William Q. Judge:

THE OCEAN OF THEOSOPHY	1.50
LETTERS THAT HAVE HELPED ME, new and enlarged Edition	3.00
THE BHAGAVAD-GITA	1.50
NOTES ON THE BHAGAVAD-GITA	1.50
PATANJALI'S YOGA APHORISMS	1.00

Other Books:

THE FRIENDLY PHILOSOPHER, Collected Letters and Talks on Theosophy, by Robert Crosbie	3.00
ANSWERS TO QUESTIONS ON THE OCEAN OF THEOSOPHY, by Robert Crosbie	1.50
THE THEOSOPHICAL MOVEMENT, a History	5.00
THE ETERNAL VERITIES, for Children, New Edition	1.50
TEACHER'S MANUAL AND GUIDE TO THE ETERNAL VERITIES	2.00
"BECAUSE"—FOR THE CHILDREN WHO ASK WHY	1.50
LIGHT ON THE PATH, Bombay Edition	.75

Pamphlets:

THEOSOPHY SIMPLY STATED (10 copies, 50 cents; 50 copies, $2.00)	.10
CONVERSATIONS ON THEOSOPHY, including the "Three Fundamental Propositions" of The Secret Doctrine	.10
REINCARNATION AND KARMA, containing the "Aphorisms on Karma" by William Q. Judge	.10
THOUGHTS FOR THINKERS, a helpful Essay	.10
EXTRACTS FROM A LETTER, for those who mourn	.10
THE VOCATION OF LIFE	.10
THE UNITED LODGE OF THEOSOPHISTS, a statement of its history, purpose and methods	.25
FIVE MESSAGES TO AMERICAN THEOSOPHISTS, by H. P. Blavatsky	.25
EPITOME OF THEOSOPHY, by William Q. Judge	.25
ECHOES FROM THE ORIENT, by William Q. Judge	.25
MORAL EDUCATION, for Parents and Teachers	.25
A CHRISTIAN AND A THEOSOPHIST	.25
THE LAWS OF HEALING, PHYSICAL AND METAPHYSICAL	.50
WHERE ARE THE DEAD? Theosophy versus Spiritualism	.25
CYCLES OF PSYCHISM, The Import of Psychic Evolution	.50
HYPNOTISM—A PSYCHIC MALPRACTICE	.25

Prices subject to change without notice
Correspondence invited regarding any Theosophical writings
Orders should be addressed, and all remittances made payable to

THE THEOSOPHY COMPANY

245 West 33rd Street, Los Angeles (7), California
22-24 East 60th Street, New York (22), New York